### THE RELIGIOUS DEBATE.

THE DATE OF CHRIST'S BIRTH-BIBLE

TRADITION AND THE TRINITY. The Doctrine of the Trinity.

TO THE EDITOR OF THE SUN-Sir: Mr. Cullingworth and others call in question the authenticity of verse 7, chapter v. of John's First Epistic: "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost; and these three are one. They seem to think that Christians depend on this verse to prove the doctrine of the Trinity. The fact is that there are in the Bible many texts from which may be inferred the doctrine.

It is true that since Augustine Scholz published an edition of the New Testament many distinguished critics have looked upon this verse 7 as spurious. Franzelein published a treatise on the Triune God some time ago. and in it he proves that, according to Catholic principles. Catholics must hold the authenticity of the verse, and since then very few Catholies have doubted that the verse is get uibe.

It is a well-known fact that the verse is found in a very great number of manuscripts from the ninth century. The Roman Liturgy recited it from immemorial time. The Lateran Council employed it as a text from the sacred writings. The Canon Law Decretals quote it. We find it in the prologue to the Catholic Epistles attributed to Jerome, which is found in the old editions of the Bib.e. Walfrid of Fulda, Anselm of Laon. Rupert, Bernard of Clairvaux, Hugo, St. Victor, Aquinas, Peter Lombard, and Bonaventure quote the verse. In 484 four hundred and sixty one quote it in a letter to King Hunnericus. Vigilius of Tapsensis, Fulgentius, and the author of a book against Pintas, quote it. So do Augustine, Phebadius, the Codex Toletanus of the Bible, Etherius and Beatus, Liacius, Cassiodorus, If we omit the seventh verse, how explain the use of the masculine gender in the eighth verse? The presence of the seventh removes all the difficulty. Again, the ninth verse speaks of the "witness of God which He had testified of His Son," and these words are absolutely essential to know the meaning of them. Again, the seventh verse is in perfect keeping with John's thoughts, and it is necessary to explain both the ninth and tenth.

But how prove the verse is an interpolation? That the verse is not found in the Greek codices in the fourth century many reasons are assigned. I shall mention a few: (1) The same words occur in two verses, and the copyist may, in consequence, have omitted the seventh verse; (2) Bengel thinks it was done Ly design to comply with the disciplina arcani; (3) Eusebius, to whom Constantine had confided the task of preparing many codices for the Church of Constantinople, may have omitted verse 7. There are only three Greek MSS, which contain the Catholic Epistles older than the eighth century, and these three MSS. were written when verse 7 was common in the Western Church.

Michaelis was the first to assail verse 7. Being asked at one time how he knew that the Latin Fathers who quoted the verse had no tireek MSS, he replied with a great deal of 'I really thought that any tyro in theology knows that the Latin Fathers, if we except Jerome, did not understand Greek, and hence they had no use for Greek manuscripts." He says this in face of the fact which the world knows that Tertuilian, Cyprian, Vigilius, Fulgentius and Cassiodorus were firstclass Greek scholars. And what of Hilary, Ambrose and others? Again, Griesbach, Scholz and Weistein, who try to prove that the verse is not authentic, take all their arguments from the objections proposed by Mill, who defends the Apostolic origin of the verse.

Mr. Laughlin writes: "When Darwin and

tion." Aristotle shadowed forth the principles of natural selection. Bullon and Lamarck were in the field before Darwin. Lamarck attributed the transformation of species to odifications due to habit and surroundings. Web-footed animals became such by habit. Man lost his tail tious. Darwin followed. animals survive !" Hence, Herbert Spencer calls the process the survival of the fittest. Darwinism, therefore, is not the the ry that species have been formed by evolution, for that is as old as the eternal fills, but the way or method by which evolution was accomplished. viz., natural selection. The central idea of Darwin's origin of species is natural selection; that is the quintessence of Darwinism. Mr. Laughlin speaks of the good feeling which existed between Darwin and Wallace Now I pretend to know something of my fellowbeings, Christians and Rationalists, and I have no hesitation in asserting that if I was capable of composing a great book, I should never think of putting my name to it, if I wished to retain the triendship of my friends. Some of my best triends would say, "I know Johnnie Jones who wrote the book so much admired by the superficial. He knows more about the latest brand of eigareties and other brands than be does of literature. He can play billiards and swear in the most picture sque fashion, but his knowledge is limited to these accomplishments. I know him, for I was at sensol with him." This is sad but true.

Mr. Laughtin continues: "If the Being who controls the universe would make to us any revelation such as every religion claims theirs to be, we would have been given evidence that no person would doubt." To my mind, the exession "we would have been given evidence" is absolutely unintelligible. If he meant that we should have been given evidence, I reply, I the evidence was as plain as the nose on his face there would be men who would be scentiest. Do not Berkeley and Hume deny the obc'ive realities of bodies? The great Roman was right when he said, "No hing is too absurd for some philosophers to believe." DIES MERCURII.

### The Date of the Birth of Christ.

TO THE EDITOR OF THE SUN-Sir. It is certainly very difficult to settle in what month Christ was born. For a long time after the esablishment of Christianity, according to Hermann I sener, there were only a few festivals e debrated by the Church Clement of Alexandria writes that some in his time (200 A. D.) held that Christ was born on the 20th of May: others said the 19th or the 20th of April. the year 250 A. D., many held Christ was born April 2, and others held the 28th of March for

In Jerusalem they celebrated Christmason the 6th of January up to the eighth century. The Armenian Church, separated from the Roman, celebrates the feast on the 6th of January. There were two Christmas days observed by the Anglo-Saxons, and the twelfth-day, or the of years before the invention of letters; that 6th of January, seems to be the older. In the Princeplian calendar it is stated that Christmas falls on the 25th of December, and the same is stated in the S riac "Martyrologium," now in the British Museum. There is a fact, how-

ever, we must not overlook. From the fourth century Rome, Africa, rance and Spain recognized the 25th of It comber as the feast of Christmas. Augustine seems certain that Christ was born on

The reasons suggested by THE SUN are very cogent. It is very improbable that shepher is were in the mountains in December. as may suit its purpose, only as second in auand it is most improbable that "the enrolling made by Cyrinus" should be ordered when ravelling was difficult.

But are all these reasons decisive of the question? To my mind, the Commentary of Hippolytus on the Book of Daniel, which was given to the world a few years ago, settles the matter. We trace the Commentary to the year 204 A. D. I shall give the translation by the Rev. Peter Kelly, the distinguished Greek scholar and assistant at St. John's Church:

The first time that our Lord appeared in the deah as at Bethlehem, where he was born on the eighth lay before the Kalends of January, on a Wednesday, turing the forty second year of the reign of Augus-

the age of 33 on the eighth day before the Kalenda of April, Friday, in the eighteenth year of Tiberius

Cmsar. Now, the eighth day before the Kalends of January was the 25th of December. The reader is free to choose what seems to him the most reasonable opinion, which of sourse, is mine. PERSORINUS.

A Jew's Scepticism About Christ.

To THE EDITOR OF THE SUN-Sir: The question of the exact date of the birth of Jesus Christ, which forms the subject of debate in your columns, leads me to refer to the remark. able fact that no historian of his time has a single line concerning him. Tacitus, Seneca. Plutarch may be searched in vain. In Josephus a little line is clearly shown by scholars to be an interpolation, is conceded so to be by Bishop Warburton, Canon Parrar and other Christian scholars of importance. Cosar we know all about, though he lived fifty years before Jesus, of whom contemporary history MOSES GOLDSMITH. records nothing. NEW YORK, Jan. 2.

Several Correspondents Dealt With. TO THE EDITOR OF THE SUN-Sir: Probably the polemical as against the dogmatical side of Christ's birth and death is worthy of attention. "Dies Mercurii" cites many authorities, good, bad and indifferent, to prove the exact date of the above-named events. In the first place, is there any reliance (to be permanent) for us in the A. U. C. chronology? We find so many different eras and epochs that it is difficult indeed to strike a mean. Usher, and with him many chronologers, place the birth of Christ in the year of the world 4000, and of the Julian period 4714. Others differ, citing the birth of Christ two, four and five years before the Vulgar era. The first Olympiad is generally fixed for the year of the world 3228-1. e., before the Vulgar era of Christ 776. The foundation of Rome, to which the A. U. C. specifically applies, is a matter of conjecture, more difficult to bring into congruity with other epochs than even the search for the golden fleece. The differences in the ages of the patriarchs in the Septuagint and the Hebrew Bible cause a discrepancy of some 1,500 years in favor of the former. Did the "Seventy" multiply or the Hebrews subtract? Archbishop Usher undoubtedly has "the right of way"-so

710, in the Oxford and other versions. Why should a matter of years disturb us, however, when we cannot pin down our eachers to hours? Two men, working tog her for a common end, and aiming to carry out their Master's teaching, could not agree as assuredly of paramount importance to them. St. Mark (xv., 25) says that it was about the third hour of the day. St. John (xix . 14) says about the sixth hour; and as one annotator puts it. "It might be 11 o'clock in the morning, or thereabouts." However, of the two, we are confidently assured that St. John was a fisherman and by some St. Mark wore the bonnet

far as the Vulgate is concerned, judging by

the chronology used-B. C. 4004-Julian period

(myghaoth) -a good combination. May I roint out a clerical error to "D. M." Gregory XIII. wrought the change in the calendar, no doubt acting upon the lessons brought about through the difference in the Roman and Jewish year, in consequence of which the Jaws interculated every third year a thirteenth month, called Ve-adar, or the Second Adar. By these means, their lunar year equalled the solar, the thirteenth month being put between those of Adar and Nisan, i.e., February and March, so that the l'assover was always celebrated the first full moon after the equipox. The appearance of the new moon being the commencement (not when the moon and sun are in conjunction caused this day to

b called Neomenia-new-moon or new-month.

Wallace discovered the facts that shaped themselves into the theory that we call evolu-multitude," says Bacon, "witches and immultitude," says Bacon, "witches and im-Does reason lead men away from the First posters have always held a competition with physicians." Hence, may be deduced the logic of the quack's reply to Abernethy: "Doctor, out of the hundred patients, ninety-nine come to me-and a sensible one goes to you." In inverse ratio, also, are not believers made for the lible? What intelligent reader would care The structive agencies, said he, such as ever to give up the beauties of Isaiah, Job, Solomon's Song, &c., for the linantities thrust at us where He Looked for It in South Africa.

The suggestion of making an investment on the sequence 3-11-33."

"Excuse me, sir' I says right off. That where He Looked for It in South Africa. are at work, caused unfavorable variations to mon's Song, &c., for the inanities thrust at us Where He Looked for It in South Africa. as intended by the writers, not in accordance with the interpretations of an oligarchical priesthood. For instance, if we concede the gift of prophecy, a prediction of the Messiah in Isaiah vii., 13-15, we can but understand that Shearjashub, Isajah's son, is meant in v., 16. Isaiah was almost contemporary with Homer and Hesiod, and he mentions many subjects contained in their writings, although he ap

nears to have had no knowledge of either. "Peregrinus" writes: "It is certain the Bible was not translated into Syriac." If he will emulate the good Ulysses, choosing books for his voyage, he will find that the Syrine version s often cited by the Fathers. Dr. Prideaux is of opinion that it was made within the first century; that the author of it was some Christian of the Jewish nation, and that it is the best translation of the Old Testament This version is not always agreeable to the original, but in some places is more conformable to the Samaritan Pentateuch and in some to the version of the Septuagint.

With regard to the omission on the part of the makers of the Bible to Include some quotation from Ecclesiastes and Eather in the New Testament, they were equally guitty, save by priestly induction, as regards Judges, Buth, I Samuel. II Kings, I and II Chronicles. Fzra, Nehemiah, Song of Solomon, Lamenta-

tions, and Obadiah. Does not Mr. W. R. Laughlin's letter answer in the main, Mr. Stone's quotation from Goldwin Smith? The professor is an admirable guide in some lines of abstruse thought, but we should scarcely select him as an authority along with Humboldt, Cuvier, Lyell, Agassiz, Dana, Charpentier, and the many great naturalists, &c., who have given us heir life-works to aid us in approaching a little nearer the truth. NEW YORK, Jan. 4. A. E. CULLINGWORTH.

The Bible and Tradition. TO THE EDITOR OF THE SUN-Sir: "Peregrinus," doubtless unwittingly, misquotes "Episcopalian." He did not say the Church could not exist till the Gospels were written. What he did say was this: "To say that the Church takes precedence of the Gospels in authority is to build the house before the foundation, for the Gospels are simply the truths, the rock on which the Church is Others again that he was born Nov. 17. In founded and existed from the moment Christ

spoke as the Saviour of mankind." According to "Peregrinus." Roman Catholies, though regarding the Bible as inspired. The East celebrated the feast January 6th. do not recognize it as the original medium of revelation. They hold that the original revelation was made to a few chosen individuals. and by them was communicated to others; that men believed the truth, in substance, thousands of years before Christ and hundreds the primitive Christians learned the faith in the same way, or by word of mouth, and that the Church received its doctrine and constitution immediately from God, and not through the medium of the written Word: that to have received the Word, the Church must have been in existence, as the Gospels were ad-

dressed to it. In other words, they hold that the Church stands on tradition as the foundation of its faith and the warrant for its authority and supremacy, accepting the Bible and especially the New Testament, or rather such parts of it thority, only as cumulative evidence.

Passing over its claim to have been the custodian of truth from primeval times as too preposterous for serious discussion (if, indeed, such is its claim), the writer begs to ask whether tradition can be anything else than history handed down by word of mouth from one generation to another? Must it not, in the very nature of things, except in the general statement of some great event, aside from its particulars, be wholly unreliable? With every generation tradition always tends to become weaker and weaker, till at last if it would live, It is true that from Adam to Moses there was

tus, and counting from Adam 5,500. And He died at no written scripture. If tradition was all-suffleient, why was it written at all? And why did God himself write the tables of the testimony? "And the tables were the work of God and the PROSPERITY THAT CAME TO THE writing was the writing of God, graven upon the tables" Exodus xxxii, 16). It is true that the doctrines of Christ were taught and believed before a word of them was written, but did the writing of them invalidate or in any way di-

minish their authenticity and authority? Whence came the traditions of the Church? For 200 years before the Gospels were gathered into the authorized canon the Christian Church lived solely on tradition, on what had been handed down from the Apostles. During that period the Christian mind ran riot in theological speculation and Church dogma. From that time have sprung all the traditions of the Church of Rome. But what does it know of those traditions except from manuscripts, and if such records, per se, are worthy of belief, why are not the Gospels even more so as coming through the Apostles direct from

That some of the books of the Old Testament are missing signifies nothing. That some of the Epistics of the New Testament are wanting, does not in the least impair what remain. It is with the known, not the unknown, with the living, not the dead, we have to do. The fact that the Gospels in manuscript form were unknown to Christianity for 200 years cannot possibly subordinate them or in any way give | they was saying. precedence to what may have been taught in the meantime.

Christ and the Gospels were coincident, synchronous, and are inseparable. When He began His mission, the Gospels, spoken or written, came into existence with His first utterance, and any organization as a Church was simply the product of His teachings. It was simply the relation of cause and effect. Without the Gospels. Christ does not exist, save in one brief line of Josephus and in the writings of the early Christian Fathers, who knew nothing of Him save through tradition.

It is but fair to assume that the Apostles wrote what they had received and taught, and who could possibly have been better informed and better qualified to do this than they who for three years had sat at the feet and hung on every word that fell from the lips of the Master? To say or to intimate that such testimony is of secondary importance and that tradition is of paramount authority is to dethrone the intellect, and to fly in the face of all the rules of human evidence. It is to put a premium on hearsay, ignorance and superstition as better vehicles of truth than the words, spoken or written, of the Apostles themselves.

Yes, "Episcopalian" did get his knowledge of Christianity from his mother's knee, but when he went out into the world with her blessing the Bible went with him for his guide. "When "Peregrinus" asks, "What gave the

fourth century a better right to decide the cauon than the ninetenth?" does he realize the tremendous import of his question? Once concede the supremacy of the nineteenth century this is for my suit case; it's number 33. And this is for my trunk, and it's number 33. Isn't this is for my trunk, and it's number 33. over the fourth, with all the sacred halo of myths and miracles, dogmas and darkness that rest over the early centuries of Christianity, and what becomes of the Church? In the flerce heat of modern thought it would crumble like house of cards.

The long array of errors and contradictions in the Old and the New Testament cited by him s a strong indictment against Biblical inerrancy, but wherein does it help his argument? Has tradition done any better than the Gospeis. alone? Has i done even as well? Christianity is true, not because of Biblical errors and Church dogmas, but in spite of them. It is true because it ought to be true, for it fills a want, a universal craving of the human soul.

Beduce I to its test analysis, the argument for the supremacy of the Church over the Gospels in authority rests on pure assumption, the prolific mothers of many others, wholly unwarranted by historical facts, human experience and all the rules of evidence Its supporters weave the finest webs of thoughts, but the gossamer threads break as fast as they weave them, so that when one attempts to grasp the fabric he grasps vacuity. Episcopalian. MANHATTAN, Jan. 3.

KING SOLOMON'S MINES FOUND? From the London Daily News.

I have this summer explored the country between the Zambesi and the l'ungwe, in Portuguese East Africa and Eastern Mashonaland. Before I started from England I had acquired geographical information which led me to beleve that Fura was near the eastern entrance of the Lupata Gorge. There I have found it. It is situated on the banks of the Mutra River, about fifteen miles south of the Zambesi and half-way between Sena and Tete. At the time of my discovery I had with me Mr Puzy and two mining engineers, Messrs Gramann and Napolski. I should perhaps explain here that Fura is the native corruption of the word Afur. by which name the Arabs of the sixteenth century knew the district of which I am steak. ing. Afur is the Sabaean or South Arabian orm of the Hebrew name Ophir. I have ample proof that the Fura we discovered and explored this summer is the Ophir of the Old Testament. Atur, or Ophir in the Semitle language, means mine. Fura in the language of the people who now inhabit the district also means mine.

The natives, who are under the powerful chief Macombe, call them elves Makalanga, which means People of the Sun. Unlike any other Africans I know, they are to this day sun and fire worshippers. They are quite unlike the ordinary African, and have a distinct Jewish type of face, and in my opinion they are a mixture of the Asiatic conquerors with the original inhabitants of the country.

On arriving in the district. I soon found that the natives had some idea of the existence of the ancient Ophir. In fact, they wash gold themselves after the rainy season, and after storing it in quills, do a fairly large trade in it with Beira and Tete.

At first I had great difficulties with these people. For five weeks they refused to sell me food and performed war dances to frighten me. Macombe, the chief, then sent his brother Cuntete to me, demanding what I meant by entering his country. By this time, however, as I had succeeded in getting food from other sources. Cuntete seemel inclined to be friendly. I made friends with him and I have brought him to England. Up to the present his greatest surprise is that he has not seen the sun. This chief subsequently gave me valuable information reparding the position of the ancient ruins and workings, which I at once investigated. Going to the spot indicated, I found ancient ruins of undoubtedly Semitic type. I discovered phallic emberns, which have always been connected with the ancient Senitic sun worship. Fura itself I found to possess a formation of quartitie slate and diorite, between which gold reefs were running. Under the ruins I found a large alluvial tract, in which we discovered gold and near it magnificent quartities. The ancient workings, but there were also shufts and roads hewn into the rock. I have built a station in this district and also one in Inyanga, both of which are in charge of trustworthy Europeans. I intend next summer to further investigate the traces of diamonals. food and performed war dances to frighten me. also shafts and roads hewn into the rock. I have built a station in this district and also one in Invança, both of which are in charge of trustworthy Europeans. I intend next summer to further investigate the traces of diamonals, coal, white mice and saltpetre which we found, "My theory with regard to Ophir," said the doctor in conclusion is this: The ancient conquerors heard at the mouth of the Zambesi of rich alluvial gold up river and sailed up to the eastern entrance of the Lupata, beyond which rapids made havigation difficult. They then proceeded overland and found, under the very walls of the fortifications (ruins of which we have discovered, alluvial and also reef gold. They then settled for a considerable period, and afterward migrated to the west toward the Rienye. They eventually settled in the cool climate of Invanga, conquered all the districts west and southwest as far as the Sanyare River and Tete, and built a great empire along the Zambesi and Sabi rivers. The ancient Sabuean empire probably lasted for thousands of years. Its existence was well known among the Semiltic nations, and it is interesting to note that Ophir is always mentioned in the Old Testament without any explanation as to its locality. I have seen erough to be assured that all the products of the ancient Ophir are to be found on the Zambesi." As a result of my investigation, the Arabian "As a result of my investigation, the Arabian or the Zambesi.

"As a result of my investigation, the Arabian and Indian theories regarding Ophir fall to pieces, and I claim unhesitatingly to have located this year the Golden Oppir of King Solomon and King Hiram."

The Aquarium's Many Visitors. The visitors at the Aquarium in the year 1800 numbered 1.841.330, a daily average of 5,045; the greatest number of any year in the Aquarium's history. In 1898 the visitors num-bered 1,970,085, the excess of 1899 over 1898 being 171,245.

THE LUCK THAT MATURED.

PULLMAN PORTER.

Conversation Between the Two Gentlemen in the End Section Which Led Him to Put Up His Clothes and Furniture and Hit Hard-Looking Now for New Luck. There was every evidence of prosperity about the Pullman porter on his lay-over between trips and the prosperity was so newly acquired that the creases had not lost any of their sharpness. He had no objection to declaring which of the

gods had put him on easy street. "They was too gentlemen sitting in the last section of my car." he said, "and I was in the buffet getting out a double order of tongue sand wiches. Now, you just want to remember that when you're sitting in that end section the man in the buffet can hear all you say if he's a mind to listen. Of course, if the porter never has made many runs with a buffet he's got no time to b listening. It takes all his time to figure how he can get two more slices out of a loaf than the company's regulation and so be able to sell a sandwich on his own account. After awhile he gets to know that you can't get another slice out of a loaf after you've cut off all the slices the company says you must get off it. So I had nothing to do but listen to the two men and what

"Do you go anything on luck" says one of them to the other. Well, that set me to listen ing right hard. I'll tell you why. I've known men spend a whole lot of money on cunjur and lose every time they is a drawing, and other men just naturally get a hunch without its cost ing them a cent and make a killing every time they go into a poke shop. Well, sir, when the one gentleman in that end section asked the other gentleman in the end section about his luck. you can bet I listened. They ain't a porter in

you can bet I listened. They ain't a porter in the whole company wouldn't have listened under the same circumstances, and that's without recknoning any account of how many service stripes he's wearing.

"So the other gentleman he says to the other gentleman: Of course I do, every thinking man must believe in a thing so firmly established as the maturity of the chances."

"Now, I was just like that other gentleman. Of course, any man that knows anything knows what luck is and how you must play it hard when it's coming your way. But he had me guessing about the maturity of the chances. Why, I didn't know no more about it than a green jockey on a fresh horse when he first tackles the new starting gate. I knew all about hoodoos and hilus and every kind of luck. I've gone broke a good many times on one game and another and here was this here maturity of the chances that I might have had only I never heard of it. If I had only known where I could have broken of a piece of it long ago I might have been a strength winner right along. Just think of the handicap en a man when he's shy on education.

"Well, look at here, then,' said the first gentleman, as he pulled on his key chain and flashed up two baggage checks snapped onto the ring. What do you think of that."

What do you think of that?"

"Irawsses for your luggage,' replied the other

"Irawsses for your luggage,' replied the other inguage checks snapped onto the ring e something in that combination in the way

"Well, sir. I felt a lump in my throat and my heart was beating like a hammer. There was the beginning of all sorts of luck for the gentleman and it 'most terrified me, being so close to it. But I couldn't waste no time on such foolishness, for I wanted to see what all else was in it.

"There ought to be something in that unusual combination, but it calls for a man of experience to point it out." That's what the other gentleman said, not the other gentleman that had the numbers, but the other one. It seems to suggest that game that the coons play so much, the combination of three numbers, don't you know? I can't tell how they get the numbers that they play, but there seems to be some rude rhythm about the sequence, so I suppose that with these data they would play it 3-11-33 or some such way. Suppose you touch the bell for the porter. He ought to be expert evidence. Well, sir. I felt a lump in my throat and my

"It was all I could do to been my presence of nind when the hell rang and to wait until it rang gain, for you must never let passengers get into and habits of expecting things faster than's good or them. But when the hell rang the second and I stepped around with the menu of the buffet. "No, we don't want that, porter,' says the first gentleman. But my friend and I wished to ask your Sibyllic opinion of the possibly auspicious meaning in a somewhat singular coincidence existing between two numbers which have quite fortuitously come into my possession.' My! fortuitously come into my possession.' M see these two backage checks. One is 33 and the other 332. What we would like to find out is how to play to our own profit this veiled hint from the goddess fortune. Would you advise my friend's suggestion of making an investment

"Excuse me, sir. I says right off. 'That ain't no sequence, that's a gig. And you don't want to play that rig except you get it in a dream when the flowers is just beginning to smell in the springtime and they's birds and a few early butterfles, but if you play that gig any other way or any other time you've got the front end of a combination that will be just as good as a fine husiness to you. Now, 'Il show you how toget the rest of it. In this geme 66 in as high as you can go. So we'll divide both these checks by 11 and now we've got 3 and 33. There's your first two numbers. Now, what's your age when you had your last birthday." Thirty nine? Gee-gosh, there's your gig for you, 3:33-39! Now what you want to do is to dust out every pocket you've got until there ain't a cent left and then you want to put un everything you can spare, such as clothes and fursiture. And then you want to go to every shon they is and play those numbers overy way that they will write them. It's your exertacting fortune, and it's just the same as finding it. And when you win I hope you'll remember my number and not forget to let me have a slice." ve a slice.' Well, porter,' says the gentleman, 'it appears well, porter,' says the gentleman, 'it appears

"Well, notice," says the gentleman. It appears to me like a man has get to have a lot of courage to play up to such luck as this of mine. I tear I'm too much of a coward to pawn all my lovely narlor turniture and play this gig. But I'll give it to you to do with it what you please.

"That can't he done, sir, 'says I. 'You can't give away a hunch or any sat of conjur. The virtue all passes out of it. Only except a hoodoo, you can't help giving that away. But you can sell it for anything you like so long as it's silver, and it you are willing to sell I'll huy it of you.

"All right,' says he, 'if you are confident that you stand at the maturity of the chances and are willing to pay as much as 10 cents for my 3-3-39, please hand over the dime and take delivery of all the luck that you fluure out for me.

"That's how come I bought the maturity of the chances. So I done just what I told the gentleman to do what I bought it off of, and I played it everywhere and everyhow, and just look at me now. Win? Of course it won. A thing like that couldn't lose anyhow. And now I'm just where I want to be any I've got new clothes and I bought an autogeorgia, which is the most expensive buze east because mabile ain't in it. And I don tealculate to play another horse, gig nor saddle until I've figured out the numbers on that there maturity of the chances, but when I're got them numbers I shall take just one more trip along this line and punt at every shop, and then after that winning you'll have to send your card ahead if you want to see me."

### The Plague Increasing in India.

From the Lancet. The health of Bombay city continues very unsatisfactory, and there are indications that the city will suffer from another recrudesence of the plague. The general mortality is high. being at the rate of 53.40 per 1,000 per annum. while the quinquennial average is only 35.43 Not only this, but the deaths from plague show a decided tendency to increase, and it is very probable that the disease is more prevalent than the published flaures would indicate. In view of the disease character of the recent outbreak in Poona the prospect in Bombay gives rise to great misgiving. The amount of fnoculation which by a variety of devices has been done is small compared with the immense population (over \$20,000), and all other nignue measures have proved useless for proplague measures have proved useless for pro

There seems to have been a much larger amount of plague in the Nizam's dominions than has been officially reported. The Flague Commissioner in his official letter says: "At mesont placue work in Hyderabad is a sham, and I cannot consent to be a party to it." The official returns with regard to plague do not indicate the immense number of concealed cases of plague which must be continually taking place. For some time past, the returns from Hyderabad have been very irregular, but the numbers reported as occurring in this state have been sufficient to cause considerable fluctuation in the weekly returns for the ation in the weekly returns for the Like Bombay, the general mortality in Cal-

whole of India.

Like Bombay, the general mortality in Calcutta shows an ominous rise. Not that there is at present any definite indication of the increase of planue, but the weekly figures reported are very significant. An attempt to discretif the existence of plague in the city by certain leading natives supported by the native press has not been successful, and inquiry has only too surely proved its continued prevalence. Plague administration in this city is of the mildest possible character, and it may be said that there is no preparation in the event of a severe outbreak.

The total reported plague deaths for all India during the week ending Nov. 25 fell from 2,988 to 2,980, partly because no reports were received from Hyderabad. In Bombay city the reported plague deaths rose from 100 to 136, while the total mortality as above referred to still continued very high. The Southern Mahratta States showed a great improvement. Last year the disease was particularly virulent, but the epidemic was met by the employment of inoculation on a large scale, and it is probable that the effect of this wholesale inoculation has been successful.

FARLY AMPRICAN BALLADS.

From the Journal of American Folk Lore. Dr. W. M. Beauchamp writes as follows:
"The colonists of New England were fond of long and doi-ful ditties on local themes; and part of one these has haunted my mind for years, perhaps because of a mock discussion on its true reading. It commenced:

On Springfield mountains there did dwell A comely youth known full well, Leftenant Curtis' only son. A comely youth, just twenty-one. One day this lovely youth did go bown in the meadows for to mow; the had not mow, dhalf round the deld 'Fore a pizen sarpint bite his heeld.

A SHORT ACCOUNT OF THE AWPULL A SURPRISING DETH OF THE CHILD OF DANIEL ABARAH BECKWITH WHO DEPARTED THIS LIFE JUNE YE 20TH DAY, AD, 1773.

1. my frends allow my febel toungue, if I may speak my middle

if I may speak my mind. this plainly shoes to old and young the frailty of mankind the child that in the wods retiar
is lost while parants moarn,
and others are consum'd by flar
or into peace tearn.

permit my feilel pen to rite what has ben laitly dun, a nan who plast his cheaf delight in his beloved son.

 in manchester where he ingoys provision for this life.
 he had two dafters and three boys by his beloved wife. 5. his second son, robbens by name,

the father said, my children thair if you will clear sum land, you shall possess all it doth bair to be at your command.

7. the parants then did both agree, to tinmouth took their way. a moarning sister for to see, but long they did not stay.

8. the prity boys, wee understand, did lovingly agree all for to clear the peas of land set flar to a tree.

the chunk was thirty feat in length and was exceding dry.
 rotten it had not much strength did burn most vemantly.

the boys against a log did lean or on it setting all, and nothing was for to be seen until the tree did fall.

11. but, ob, alass, the dismall blow struck robbers to the ground, his head was masht two peacs soo, a deep and deadly wound. his head and arms all broke to bits, he in the flar did lye, the children a ard out of their wits aloud began two cry.

13. the elder son that yet remains, resevd a grevous wound, but oh, alass, poor robbens brains did fall out on the ground

 thus he within the name did lye, the others full of greaf.
 neighbor that did hear them cry did run to their releaf. 15, this maid his tendar hart to ake to see him in that case; he quickly hold on him did take and drue him from that place.

16. now near the middel of the day the neighbors thay did meat, the corps thay quickly did convay in to his winding sheat. 17. a friend to tinmouth took his coast the hever news to bear, the tidings come to them all most as seen as thay got their.

18, but when the perants come two know theair son was dead indeed, alass, their ess with tears did flow and homwards went with spead. the peopel came from every part to see the awfull sight, it grevd the parants tender hart, alass, and well it might.

to see their one beloved son in such a case indeed, me thinks would make a hart of stone or hart of steal to blead.

21. laid in the grave two turn to dust, their greaf what tongue can tell, but yet, alass, the parants must bid him a long fair well THE SARTINTY OF DETR.

22. see, the vain race of mortal man are but an empty shoe. like bubbels on the water stan and soon two nothing goo. 23. when wee are well alass, our breth is easy took away, ten thousand ways a mortal deth can turn our flesh to clay.

24. the old and young, both high and low, must yeal! their mortal breth, when is the time wee due not know, but all must suffer deth. 25. to conker deth if wee contrive.

for suarly as wee are alive, soo suarly wee must die.

FINIS.

NOVEMBER TE 20, 1778. The next example, from the Blue Ridge fountains of North Carolina (Polk county). Mountains of North Carolina Trois county; belongs to the class of confessions of criminals, common in broadsides.

My name it is Denis, a man of high renown,
And my match in the country is hard to be found,
Is hard to be found.

And my match in the country is hard to be found, I lived in Tennessee and there I bore the sway. And for stealing of horses was forced to run away. The footmen, the horsemen, they followed after me. And straightway they carried me to the penitentiary. And when I got over there, they welcomed me in. They shaved off my head in the place of my chin. They pulled off my clothes and dressed me in uni-Such a suit I never wore since the day I was borned. Come all ye young horse-thieves, and warning take Never place your affections on the penitentiary. Now I'm getting old and my locks are getting gray, I'm still hammering away in the penitentiary, I'm still hammering away in the penitentiary.

The next piece has a character religious as CREATION (ABOUT 1800).

When Adam was first created, The lord of the universe round. His happiness was no completed, Till he a helpinest found. He'd all things for food that was wanted, He'd a garden all planted by nature, To give him content in his life. lie saw that he needed a wife.

So Adam was placèd in a slumber, And lest a part of his side, When he awoke in a wonder. And beheld a most beautiful bride. With transports he gazed upon her, His happiness now was complete. He thanked the most boundful owner, Had helped him to a made. She was not taken out of his head, sir.

But sue was taken out of his side, sir. Man's equal companion to be. When both are united in one, sir, Kow happily they do agree! A man who lives single 's a beggar, Though all the world he possess, If a beggar has got a good partner. Then all things in life will be blest. Let not weman be despised by man, sir, For she is part of himself; And woman by Adam was prized, s.r. Far more than a globe full of wealth.

The humorous ballad may be represented by the following piece, to judge by the metre not very old, but traditionally current during the early years of the century: BEAUTIFUL KATIE AND THE GRAY MARE (ABOUT 1820).

Young Johnny, the miller, he courted of late, A farmer's fair daughter, called Beneritui Kate. Whose wealth and fine fortune was full fifty po-Silks, ribbons and laces, and furbelowed gowns. Silks ribbons and laces and damonds and pins, With sumptuous apparel and ofty fine things. The day was appointed, the money was told; It was a fine present in silver and gold. Now Johnsy unto her father then said; "Sir. I will not marry this to autiful maid. Her father then answered young Johnny with speed

The money then vanished out of his sight, And so did fair Katie, his joy and delight.

And he like a woodchuck was turned out of doors door,
Forbidden by them to come there any more.
Now Johnny began his locks for to tear.
And he wished that he'd never stood out for the

About a year after, or little above, He chanced to meet with Miss Ratie, his love. Baid he, "My dear Ratie, do not you know me?" "If I mistake not, I have seen you." said she, "Or one of your likeness, with long yellow nair, That once came accounting to father's gray mare. "Twas not to the mare a courting I came.
But only to you, my lave. Katie by name.
Not thinking your father would make a dispute.
But giving with Katie the gray mare to boot;
But rather than lose such a dutiful son.—
Well, it's over,—and I'm sorry for what I have done."

"Your sorrow," says Katie, "I value it not.
There are young men enough in this world to be get.
And surely that gal must be at her last prayer,
Who would marry a man that once courted a mare.
And as for the prize, I think it not great,
So fare you well, Johnny; go mourn for your fate."

## THE ONLY POSITIVE GURE

For Catarrh, Asthma, Bronchitis and Consumption.

# HYOMEI

The Only Germicide that Can Be Inhaled in the Air We Breathe,

THE FIRST REMEDY

Ever Permitted by Nature to Enter the Bronchial Tubes and Lungs.

IT CURES PERMANENTLY

Because it Reaches the Smallest Air Cells in the Head, Throat, and Lungs, and Kills the Germ Causing the Disease.

We claim without fear of contradiction that Hyomei is the only positive cure ever We claim without fear of contradiction that Hyomei is the only positive cure ever known for catarrh, bronchitis, asthma and consumption. This claim is based on the following well known facts: In order to permanently cure any of the above discases you must destroy the germs which cause them. That it is absolutely impossible to reach these germs excepting through the air we breathe. That none of the liquid germicides can pass the epiglottis, no matter how minutely divided into sprays or vapors. That Hyomei is the first and only Dry-Air Germicide ever found which can be inhaled in the air we breathe and reach all the air cells of the head, throat and lungs.

It goes to the seat of the disease and destroys the cause, thus making a permanent cure which cannot be effected in any other way.

### What They Say About Hyomei.

DOES IT CURE CATARRH?

cure, which cannot be effected in any other way

One of the Seventeen Thousand Testi-montals Received.

monials Received.

Boston, Mass., April 20.
Care of Jordan, Marsh & Co.
Dear Sir—I had catarth for twenty years, and the
last ten years all of which time has been passed in
this great establishment) I suffered fearfully. It
extended to my throat: the base of my tongue was
badly affected. I constantly kept in my mouth
cardamon seeds, or some such breath purifier. I
could not sleep with my mouth closed. I bean
using "Hyome", and in two weeks I was ontirely
relieved, and now, after four months and no return of the disease can say, permanently—cured.
I am going to ask the head of this firm, Mr. Eben
D. Jordan, to endorse this statement.

ELVIRA E. B. GIBSON.
Endorsed—EBEN D. JORDAN.

What Do You Think of This?

Could Any Other Known Remedy Have

R. T. Boorn Co.,

Gentlemen—On retiring a few evenings ago with a

Gentlemen—On retiring a few evenings ago with a Gentlemen—On retiring a few evenings ago with a severe cold. I rapidly grew ill during the night, shooting pains daried through my chest and side, making breathing very painful; shortly came membrane from the lungs deeply inted with blood. The only remedy at hand was Hyomei, in which I had little faith. I inhaled it through the nestrils and mouth freely. The effect was like magic, and I now feel that to this great discovery I owe, perhaps, my life.

MME. GOODHUE, Keene, N. H.

YOU HAVE NO EXCUSE For Suffering with Coughs, Colds, Catarrh, and Brouchttis.

"Hyomei" Cures All These Diseases or Money Is Refunded.

Boston, Nov. 16.

Messrs. R. T. Booth Co.,

Gentlemen-Your "Hyomei" preparations are the
best I have found, either in Europe or America, for
the throat and lungs. My pupils are using it with
wonderful success. It has cored one of bronchitis,
another of deafness. You deserve success, as
liyomei does a great deal more than you claim for it.
In my opinion it is a valuable remedy.

Most respectfully yours.

AXELINA DE BERG LOFGREN,
Teacher of Singing. BOSTON, Nov. 16.

Spent a Fortune, Could Not Hear

What Hyomet Did For Him. THE R. T. BOOTH CO.,

Gentlement Have spent a fortune on different freatments for catarrh and could not hear across the table. After using the "Hyomei" inhaler and Special Balm for eight days only, I can hear as well as ever.

Yours truly,

A. W. CLARKE,

Plumer St., Everett, Mass.

LIF YOU THINK IT WON'T CURE

Read the Following and Remember Is Costs Nothing in Case of Failure.

THE R. T. BOOTH CO.

Gentlemen—I am now 55 years of age and have coughed since I was eighteen, doctors called it consumption and three Medford physicians gave me up. I was entirely cured last September by the use of "Hyomei" alone, and have had no return of the disease.

Mrs. ANNA K. HEYU.

244 Main St.

NO OTHER LIKE IT.

Endorsed by Physicians.

Endorsed by Physicians.

BUFFALO, N. Y.

In thirty years' experience in the oractice of medicine. I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with "Hoomet.", which I endorse with all my heart (professional ethics to the contrary not withstanding); for I believe it a duty I owe to humanity. Since testing "Hoomet" in Laryments, Broughtis, Catarra, Astema, Hay Fever, and last, but far from being the least, Galloping Consumption, in an advanced stage, which by the use of the Exhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks was transformed into an assured vectors.

S. H. MOARIS, M. D., The Frankin Sh

WHY DON'T YOU TRY IT?

We Have Over Seventeen Thousand Just Such Testimoniais As This. BOSTON, NOV. 17.

R. T. Booth Co.,

Gentiemen—I have had catarrh in its worst form ever since I could remember, and found no relief among all the different cure. I called at your Boston office, and, after taking five free treatments, purchased an outfit for one dollar. Aithough this was but a few weeks ago. Hyomei has completely cured me of this annoying and dangerous disease. Yours truly.

Miss EMELJE G. HALBRITTEE, 163 Eighth St., So. Boston, Mass.

WHEN SUCH PEOPLE TESTIFY

How Can You Doubt the Virtues of Hyomei? House of Representatives, } Washington, D. C. "Hyomei" will do all that you claim for it. It has cured my Bronchitis of ten years standing,
FRANCIS H. WILSON,
Member from Brooklyn.

Office of the Mayor of the City of Trenton, New Jersey, March 2. New Jersey, March 2.

I believe "Hyomei" to be one of the most wonderful cures for Catarrh and Throat trouble that has ever been discovered. In my case the effect has been marvelous.

### been marvelous. EMORY N. YARD, Mayor. Hyomei is Guaranteed and Your Money Refunded If It Fails to Cure.

Sold by all druggists or sent by mail. Send for five days' treatment free. Send 2a. stamp for postage. Hyomei Outfit Complete \$1.00. Trial Outfit 25c. Hyomei Dyspep-sia Cure 50c. Hyomei Balm 25c. Hyomei Antiseptic Skin Soap 25c. THE R. T. BOOTH COMPANY, Ithaca, N. Y.

SNAKES IN DEADLY COMBAT.

Methods of the Rattler and the King Snakes in a Duel to the Death.

From the Fourth's Companion.

If the rattlesnake is justly called the king of America's woods and rocks, yet his crown is not held without danger, since he is hunted diligently and successfully. His fangs are, indeed, deadly, and he wears a fine suit of armor, but the deer and the wild hog never fail to attack him, and he has an enemy of his own kind still more dangerous to him.

Snakes may be divided into three classes.

Snakes may be divided into three classes. Those which are venemous, the constrictors and those which are neither. Unless the secend of these are wonderful for their size, they secure little of our attention, and yet they are generally beautiful in colors, most graceful in

In Florida we have two constrictors espect ally noticeable the black racer, which grows to the length of twelve feet and makes a bustness of warring on rats and other small deer the farmer hates; and the king snake, whose mission seems to be the extermination of the rattler. One day I was returning from a day's hunt, at peace with the world and myself, when I heard a squirrel scolding as if he were a ward politician the night before election. The noise he made

action, and often among our best friends.

was so loud and insistent that I turned out of my way to see what could be the matter. I found the little fellow on the trunk of a pine out ten feet from the ground, jumping about if in convulsions. He would flourish his tail dily, soold in anger, threaten an assault, run ck a little way up the trunk, and then return

which, scold in aliger, threaten an assault, run back a little way up the trunk, and then return and scold again.

I looked carefully and saw that his anger was directed at a rattlesnake that lay coiled at the foot of the tree. The snake was compressed into a ball, from the middle of which its rattle sounded continuously; its blazing little eyes were fixed unchangingly upon those of the squirrel. The bazz, puzz, droned on the summer air with a sleepy effect but the squirrel scolded in an ever ascending key. But for the hint of the squirrel's eyes I could not have located the rattle. His color and his varigated markings offered but little contrast to his surroundings. His monolone of noise was indefinite, and to sight as well as in sound, he seemed only a blur on the background of dark sand on which he lay.

Was the squirrel only curious to satisfy him-Was the squirrel only curious to satisfy him-self as to the character of that strange object or was he hypiotized? I have often amused my-self by exciting the violent curiosity of the little

self by exciting the violent curiosity of the little animal, but never did a waving or jumping object; awaken such intense and painful emotion as the rattler always demands.

I knew what must follow soon; that the squirtel's cries would grow weak, that he would grow dizzy, and finally tumble from the tree, hang a moment by one claw, and then drop into the jaws of the living death that lay in wait. I had raised my rifle to save the little fellow, when the tragedy was interrupted from another quarter.

Swift as light, a form raced on the stage. It was clothed in a gleaming coat of beautiful white and black spots; it shifted and shone like a necklace of precious stones, and I knew the king snake claimed a victim.

The newcomer was smaller than the rattler, its ground color was agreenish gray, and the spots according to the second that the second color was agreenish gray, and the spots

its ground color was a greenish gray, and the spots scintillated in the sunlight which sifted down upon the scene from the tangled branches over-At the first rustle of its approach the rattler lost all interest in the squirrel, which ran back

lost all interest in the squirrel, which ran back into the tree.

The king snake held his head high and raced round the rattler in a wide circle while the rattler tried to slink away. The king dated forward as if to attack, and the rattler threw himself into a coil. The king was again away and racing around, with a swiftness the rattler seemed unable to follow with his eye. The rattler was cowed already, his crest was lowered, his buzz, buzz was jerky and uneven, and although he presented a very different appearance from the self-confident arbiter of the woods which he had seemed when I first saw him, I could think of nothing but some human bully surprised in the act of torturing his helpless victim, and suddenly compelled to face an adversary worthy of his strength. The king snake seemed to enjoy the situation as a cat does her cruel dallying with a mouse.

Round and round went the king snake, and the rattler followed the movement till its neck was twisted. Whenever it attempted to turn

could not writhe freely, and he was held as a vine wraps a tree.

When he lay still the king snake began to unced himself slowly, and at every motion of his enemy the constrictor's folds contracted and crushed with killing effect. Even when there was only a quiver of the tail, the king still gripped the throat, It was plain he had a wholesome respect for the fangs, that were still terrible.

As a last precaution the king applied his nos trils delicately to those of the rattier, and repeated that several times, as if to detect the faintest breath. Satisfied at last, it released its enemy, but still watched ready to resume its hold at the slightest sign of life.

There I left him, keeping grim guard over the body of his vanquished fee. As I turned away, the voice of the squirrel in the tree broke out again, saucy and defiant as it always is, but no longer filled with agony and terror, as at first.

filled with agony and terror, as at first

BRIDE ON THE AUCTION BLOCK

To Be Sold to the Highest Bidder, but He Will Live With the Bride's Parents. From the St. Louis Globe-Democrat.

INDEPENDENCE, Kan. Jan. 3.—The aris tocracy of the Osage Indians in the Indian Territory are looking forward to the marriage of Mars Corndropper, the only daughter of ex-Chief Frank Corndropper, with great pleasure. According to the custom in vogue among the Osages from time immemorial she will be sold to the highest bidder, the compensation being made is ponies

Chief Corndropper lives about forty-five miles southwest of this city, and, owing to his formet official capacity, is one of the best known Indian braves in the Territory. Of course, he and his wife are full-bloods, and as only full-bloods can intermarry in this tribe only that class of Osages will be allowed to hid on the girl. Mary is an exceptionally good looking squaw; she is 23 years old, but has not much education. She has been twice before sold in marriage, and because of her hearty brought "heaps of ponies" both times, Her first husband was Tall Chiel, who paid 400 ponies. John Logan, a tremittent member of the Osage Council, was the second husband, and he raid 200 ponies. Both marriages provedunbanny, and separation followed. This is why sha is to be put upon the block again.

In accordance with anit melatrule among this tribe the parents of the competing young men will have to do the hidding, and the bride, who will be arrayed in blankets trimmed with silks and heads of the gaudiest colors, principally scarlet, will announce the result by riding into the arms of the successful hid let. The marriage ceremony is then completed by the parents of the bride taking her into the house, where she will be stripped of all her ciothing, which will then be torn in two and divided equally between the parents of the bride and the groon, who will be parents of the bride and the groon, who will be twice before seld in marriage, and because of her

parents of the bride and the groom, who will re-tain them as long as the couple live happily to